

Namāh śri Vardhamāna-e nirdhutakalilātmane

Sālokānāma trilokānāma yadā-vidyā darpanāyate!

Tr. - I bow to Śri Vardhamāna Mahāvīra who has washed off the impurities of
karmic filth from His Soul, [and]

In Whose Perception scintillate the three Worlds and the infinity of Space, as in
a mirror!

SALLEKHANĀ

THE ZENITH OF HUMAN LIFE

Let the mind dwell on the idea of continuity, and then associate it with life, that is, continuity of living, without a break and without a pause. Life just perpetually goes on living. Death is unknown to life, in reality. Indeed, how can it be otherwise when life does not, cannot, halt even for a moment in its continuous living. Death only affects the intellectual function and the degree of consciousness or conscious intensity. But life simply goes on living, continuously, ceaselessly, without a gap, without a stop.

— Champat Rai Jain

IN THE MEMORY OF



LATE SHRI CHAMPAT RAI JAIN,
(1867-1942)

Shri Champat Rai Jain was a great philosopher of the 20th century. He is remembered on account of his numerous publications in English as a deep scholar of Comparative religion. He was conferred with the celebrated title "Vidya Varidhi" (lit. Ocean of Wisdom) by *Dharma Mahamandala*, the most conservative Brahmin organization of Benaras, the spiritual centre of Hinduism. "The Key of Knowledge" is his magnum opus. Vijay K. Jain in the Preface of his book, *From IIM-Ahmedabad To Happiness* writes:

Many illuminated works and teachings of great thinkers and sages of the past have repeatedly told us that we need to be able to distinguish between valuable gems and valueless stones, both of which are scattered along our way. One such valuable gem that I could lay my hands on, about a decade ago, was that amazingly comprehensive yet precise treatise The Key of Knowledge, by

Champat Rai Jain. The book, first published in 1915, true to its title, has timeless pearls of wisdom in each of its 900-plus pages; one has only to have patience, and develop appreciation and understanding to pick them up. No other work that I know of treats of the great issues that confront humanity with the same simplicity, charm, ease, authority and freedom. As could be expected from a Barrister-at-Law of that era, he was a brilliant grammarian and logician; but more than that, he was a great philosopher.

Some of the books authored by Shri Champat Rai Jain are:-

- *Jaina Law*
- *Sannyāsa Dharma*
- *Jaina Psychology*
- *The Practical Dharma*
- *Jainism Christianity and Science*
- *The Lifting of the Veil or The Gems of Islam*

In 1942, after prolonged illness, Shri Champat Rai Jain undertook the vow of *sallekhanā* and celebrated the festival that comes once in a life-time — the festival of death!

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What is Jainism?

JAINISM is a science, and not a code of arbitrary rules and capricious commandments. It does not claim to derive its authority from any non-human source, but is, science-like, founded on the knowledge of those Great Ones who have attained perfection with its aid. Scientific validity can be claimed neither by dogmatism nor mysticism; and it is unnecessary to add that nothing but science or scientific thought can be relied upon to produce immediate, certain and unvarying results.

To understand Jainism, it is first of all necessary to understand the nature of Religion which people vaguely talk about, and which is still more vaguely preached to them from the pulpits of the numerous creeds which are flourishing in our midst in this age.

Briefly put, Religion is the path of liberation from the suffering and pain which is the lot of beings in *saṃsāra* (transmigration). All living beings—men, animals, and the like—only seek happiness in all things and pursuits; there is no one who does not hanker after eternal life and blissfulness in some form or other. Religion claims to be the science which enables the soul to realize the immortality and bliss for which it is hankering. Most of the religions of the world, however, have only dogma and myth to offer, in place of the scientific thought, which alone can satisfy the demands of reason, and from which alone can flow the desired good, under all circumstances. Jainism differs from all other religions, in so far as it is a perfectly accurate, definite and exact science, free from misty and mystic ritual, unholy superstition and fear-engendering devotion. It does not ask its devotee to accept its teaching on the authority of anything other than Reason, and invites all to understand the nature of the subject before pinning their faith on it.

To begin with, Jainism explains the nature of happiness which all are athirst for. It is obvious that the sensual pleasures do not satisfy the soul, however much they might tickle the senses for the time being. Sensual pleasure is essentially impermanent, depends on the contact with other things and bodies, involves trouble and pain in its obtainment, creates worry and uneasiness after its experience, leads to strife with those who happen to be engaged in the pursuit of the same object, and gives rise to misery in old age and on the impairment of the senses on which alone its enjoyment depends. No one who has analysed his ideas can possibly

find anything in common between the ideal of happiness which he seeks and the sensual gratification described above. What one really wants is the happiness which the Gods enjoy— undying, unabating, soul-enrapturing happiness—not the temporary gratification of lust, but the exhilarating rhythm of ecstasy, delight or bliss, whatever it might be called.

This ecstatic delight which is neither evanescent nor the source of sorrow and pain, like the gratification of sensual lust, is really the nature of the soul, though through ignorance it is unaware of the fact. The proof of this is to be found in the fact that the pleasure one experiences on the successful performance of some task comes from within and is independent of the senses. Analysis reveals the fact that the essence of this kind of happiness lies in the notion of freedom, so that whenever the soul is freed from some irksome duty, obligation or restraint— and all kinds of activities except the unrestrained 'pulsation' of freedom are only the different forms of bondage — its natural delight (from *de*, intense, and *light*, lightness), hence freedom, at once manifests itself. The soul is the rhythm of free activity of the self-conscious force, the living essence or 'will-to-be,' and feels dull and heavy when burdened with external and unnatural tasks and obligations. Hence the removal of its obligations and restraints re-establishes its pure rhythm of intense lightness, that is, freedom, and enables it to enjoy its *svabhāvic ananda* (bliss). It follows from this that when all its obligations and tasks are removed, the soul must necessarily experience the purest kind of delight, which, being *svabhāvic* (pertaining to its own nature), can have no ending.

What prevents the soul from the enjoyment of its natural joy is ignorance. Hardly one man in a thousand has any idea of the nature of pure joy, and all, more or less, try to extract it from their surroundings, which are, by nature, utterly incapable of yielding it. Yet if they will only analyse their feelings, they will not fail to observe that the moments of true happiness are only the moments of true freedom. Ignorance of the natural joy of the soul, then, is the cause which stands between it and happiness. Hence, knowledge is necessarily the road to bliss.

The kind of knowledge which leads to joy is more comprehensive and perfect than that which is imparted in modern schools and colleges. It is the knowledge of the nature of substances and the forces of nature which rob the soul of its rhythm of freedom and of those which re-establish it therein. All other kinds of knowledge may be necessary for the man of the world, but are useless to the soul seeking perfection, i.e., immortality and bliss.

There are seven essential objects of knowledge called *tattvas*.

These are:

1. *jīva*, the living or conscious substance, i.e., the soul;
2. *ajīva*, the non-living, i.e., the unconscious substance;
3. *āsrava*, i.e., inflow of matter into the soul;
4. *bandha*, i.e., bondage;
5. *saṃvara*, or the checking of the inflow, that is, *āsrava*;
6. *nirjarā*, the removal of matter from the soul; and
7. *moksha*, i.e., freedom.

We shall take up each of these seven *tattvas* separately, and shall deal with them briefly.

(1) Soul is the living substance, and is pure consciousness in essence; it is not the product of matter in any sense. It is by nature all-knowing and blissful, and is endowed with untiring, inexhaustible and unending energy. All substances are eternal, and the soul is no exception to the rule. It is *amurtik*, that is, not possessed of sensible qualities; hence it cannot be perceived by the senses, though it is not actually formless, since all things which exist must have some sort of form. Souls have existed contaminated with matter from beginning-lessness, and are consequently unable to enjoy their *svabhāvic* attributes omniscience, bliss and the like. The practicing of the rules of Right Conduct, however, enables one to remove the impurities which obstruct the thrice-blessed qualities of the soul, the four principal ones of which are collectively called the *ananta chatuṣṭaya* (infinity quartette), namely, infinite perception, infinite knowledge, infinite bliss and infinite power.

(2) The non-living substances comprise *pudgala*, that is, matter, time, space, *dharma* and *adharma*. Jainism maintains that no world process, or evolution, is possible in the absence of any one or more of these five non-soul (*ajīva*) substances and spirits (souls). Space is necessary for localisation, time for continuity and succession, *dharma* and *adharma* for motion and rest respectively, matter for supplying the material of bodies, and souls for life, knowledge and enjoyment. These six substances and their nature have been fully dealt with by Jaina philosophers.

(3) The third *tattva* is *āsrava*, which signifies the influx of karmic matter into the soul. In consequence of its activities, the soul attracts to itself particles of matter which under the influence of its passions combine with it, thereby crippling its natural functions and constituting its bondage. Jainism maintains that the soul is eternal, and has been undergoing transmigration during the entire beginning-less eternity of the past, on account of the karmic forces with which

it is enmeshed. The *karmic bandhas* (bonds of *karmas*) are forged by the fusion of spirit and matter, and rob the soul of its natural perfection and freedom. A 'fettered' soul, thus, resembles a bird whose wings have been sewn up to prevent its flying away. The soul free by nature, like the bird, but, owing to the association of matter, feels as if its wings had been cut, and cannot enjoy its natural freedom and joy.

(4) *Bandha* is the state of bondage of the soul as already explained. There are many kinds of bonds which have to be broken before *nirvana* can be attained.

(5) The next *tattva* is *saṃvara*, the process of checking the influx of *karmic* matter into the 'constitution' of the soul. Obviously, freedom cannot be had so long as the bondage of the soul is not terminated by the removal of the particles of matter of which its *karmic* bonds are forged. The first step towards this end is the checking of the further influx of matter which ceaselessly flows into the constitution of the soul.

(6) The inflow of fresh matter being checked, the next step is to remove the bonds one by one. This is called *nirjarā*. When all the bonds are broken asunder, and the soul is freed from all its crippling relations with matter, it enjoys its natural freedom and bliss and omniscience.

(7) The seventh and the last *tattva* is naturally the ideal of perfection, that is, freedom, immortality and bliss, which the soul attains to on freeing itself from all its bonds.

Such is the nature of the essential principles or *tattvas*. To recapitulate briefly, Jainism maintains that all living beings in the universe are conscious entities possessed of fullness and perfection and capable of manifesting them by self-exertion in the right direction. Their natural perfection, which includes immortality, omniscience, infinite energy and infinite bliss, is marred by the operation of their own *karmas*, that is, of the different kinds of forces engendered in the soul in conjunction with matter by its own actions. Hence, all that the soul has to do is to check the further influx of *karmic* matter, and to destroy its bonds. The moment this can be done its *svabhāvic* perfection will be attained, and freedom, immortality and bliss enjoyed. There is no question of begging or bargaining with anyone in this system, and it is noteworthy that it is absolutely impossible for any outside agency to confer either the immortality, the bliss, or the perfection which the soul is hankering after, and ceaselessly tries to obtain from its surroundings. The whole thing is a question of the law of causes and effects.

Jainism does not, for the foregoing reason, offer devotion to any being or beings in the hope of obtaining bliss, immortality or perfection from them. These are already the natural properties of the soul, and cannot possibly be had from outside. Hence Jainism does not recognise the God of popular theology, but urges the aspirant soul to worship the feet of the Perfected *Siddhas* in the same way as one would show reverence to a teacher. The greatest Teacher is certainly entitled to the greatest amount of reverence, and no teacher can certainly be greater than the Omniscient *Tirthankaras* who not only knew all things, but the perfection of whose knowledge is also fully demonstrated by the fact that it enabled them to attain the fullest degree of perfection.

Such is the main teaching of Jainism, and it is obvious that it has nothing in common with any of those systems of religion which engender or encourage superstition. The path to *nirvana*, according to Jainism, consists in Right Belief, Right Knowledge and Right Conduct.

On its practical side, Jainism is fully calculated to enable everyone however lowly, or vicious, to attain to the highest Ideal. It at once converts a vicious doer of evil into a respected citizen; changes the latter into a Saint, and later transforms the Saint himself into a God! In the daily duties of a Jaina layman stress is laid on self-denial, study and the giving of suitable gifts of food, medicine, education, and protection to the persecuted. The Saint cultivates active love for all living beings, and controls his activities in all respects, that is, mental, physical and vocal, to avoid causing harm to anyone including even small insects and the lowly ant.

It only remains to consider the influence of Jainism on civilization. Some people seem to possess what may be described as an unholy dread of religion on the ground that it would be destructive of civilization. This fear is, however, quite unfounded, and confined to those who have no idea of the great Ideal of the soul, and whose conception of being does not embrace the life beyond the grave. Let us not confound civilization with sensualism, refined or gross. The true significance of civilization means nothing if not the culture of the soul, on lines which are compatible with its steady progress both here and in the life or lives after death. Sensualism, however much it might be refined, is only calculated to destroy the finer instincts of the soul, making it negative, and consequently foredooming it to the torments of hell and future undesirable incarnations, as brutes and beasts. The ancients were by no means deficient in the knowledge of things and sciences which have contributed towards the building up of what we boast of as our modern civilization, but they also knew that the things which appeal to the senses only lead to the degeneration of the soul, and wisely refrained from cultivating, beyond certain

useful limits, the arts and sciences which tend to fatten the body at the cost of the spiritual nourishment of the soul. The one most marked feature of distinction between man and animal is the thinking capacity, which the former is endowed with and may develop to perfection and from which the latter is largely debarred. Hence, while an animal has little or no chance of bettering its condition in its present form, man may and ought to avail himself of the opportunity, if he would avoid pain and suffering here and hereafter. The civilization which enables him to do so speedily is the only form of culture of which Reason can approve, not the civilization which invites him to the fold of sensualism, but another, though less repulsive, name for animalism. The one most prominent feature of the modern civilization is the cost of living which is going up from day to day and which entails the devotion of whole-time labour for the procuring of the means of livelihood and those other things which are necessary to enable one to be counted as a "somebody" in society. This leaves no time for spiritual unfoldment, which itself demands the withdrawal of the outgoing energy and its inner concentration for the destruction of the *karmic* bonds.

The civilization of the ancients, on the contrary, never lost sight of the necessity for the spiritual evolution of the soul, and made the cost of living so cheap that everyone could procure the necessities of life without much trouble or labour, utilising every moment of valuable time for devotion to God, i.e., the Ideal of Perfection and Bliss.

Jainism prescribes two kinds of rules of conduct for the souls which aspire to attain salvation, those becoming a *muni* (an ascetic) and those suitable for the *śrāvaka*, the householder. The former's rigidity is well calculated to lead to emancipation in the course of one earth-life, but the latter are meant for the guidance of the souls not sufficiently advanced to undertake the arduous and austere vows of the *muni*. Hence the effect of the influence of Jainism on modern civilization does not mean the destruction of its useful institutions at all, but only the elimination of such of them as actually play havoc with the spiritual aspirations of the soul and lead it to undesirable regions and unhappy incarnations in the future.

In conclusion, the reader is invited to study the teaching of Jainism in a scientific way, and if he will only bear in mind the nature of the great Ideal of the soul, he will not be long in discovering for himself that Jainism is the science of liberation par excellence.

SALLEKHANĀ AS EXPOUNDED IN THE SACRED BOOKS OF THE JAINAS

Ratna Karanda Śrāvakāchāra

Ratna Karanda Śrāvakāchāra is a work of great authority on Jainism. It is possessed of exceptional merit, and contains, within its 150 verses, the gist of the entire Canon on the householder's dharma (conduct). The sacred text was composed by, *Swami Sri Samantabhadra Acharya*, a famous Jaina Saint, said to have lived about the latter part of the 2nd century A.D.

Sixth part of the *Ratna Karanda Śrāvakāchāra* is descriptive of the vow of *sallekhanā*.

(6-1-122)

The most excellent of men describe the giving up of the body on the arrival of unavoidable calamity, distress, senescence and disease, with a view of increase of spiritual merit, as *sallekhanā*.

Explanation— *Sallekhana*-death is undertaken only when the body is no longer capable of serving its owner as an instrument of *dharma* and when the inevitability of death is a matter of undisputed certainty. In such cases, when life may be said to confess judgment to the claim of death, the adoption of the *sallekhana* attitude is calculated to directly strengthen the soul and to prevent its future re-birth in any but the very best surroundings. Those who adopt the *sallekhanā* vow immediately become self-reliant, self-composed and self-centred; they cease to be agitated by personal consideration and suffering and rise above the cravings and longings of the world. The effect of the terribly resolute attitude of mind implied in this vow on the departing

soul is simply wonderful, and immediately raises its rhythm, lifting it out of the slough of despond and negativity. The man who wanders or tosses about hither and thither, weeping and crying, in the closing moments of life and spends the little time at his disposal in making vain endeavours to avoid the unavoidable, is nowhere compared with him who, realizing the hopelessness of the endeavour to save his life, earnestly applies himself to control his destiny. The result is that, while the latter attains to deva-birth in the highest, heavens, the former only finds himself in painful and unenviable circumstances and surroundings.

(6-2-123)

To be able to control one's conduct at the moment of death is the fruit (culmination) of asceticism; all systems are at one as to this; therefore, one should apply oneself to attain *sallekhanā* death to the extent of one's power.

Explanation – As the mental attitude prevailing at the last moment of life considerably affects the future destiny of the soul, there can be no doubting the fact that those who give up the body according to the method of *sallekhanā* attain to the very best conditions of life in the hereafter.

(6-3-124)

Giving up love, hatred, attachment and possession, with a pure mind, one should obtain, with sweet speech, forgiveness from one's kinsmen and attendants, and should also forgive them oneself.

(6-4-125)

Renouncing duplicity and reflecting on the sins committed in any of the three ways, one should take all the great vows of asceticism for the rest of one's days.

Explanation— Three ways by which a sin can be committed are:-

1. *by an act of mind, speech or body (krita),*
2. *inciting others to commit such an act (karita),*
3. *approving the commission of such an act by others (anumodana).*

(6-5-126)

Banishing grief, fear, anguish, attachment, wickedness and hatred and bringing into manifestation energy and enthusiasm, one should extinguish the fire of passions with the nectar of the Word of God [i.e. Scripture].

(6-6-127)

Giving up solid food by degrees, one should take to milk and whey, then giving them up, to hot or spiced water.

(6-7-128)

[Subsequently] giving up hot water also, and observing fasting with full determination, he should give up his body, trying in every possible way to keep in mind the *pancha-namaskara* mantra (Namokar Mantra).

Explanation– The *pancha-namaskara* (five-fold obeisance) mantra is as follows:-

- *Namo Arhantanam (I bow to Arhants)*¹
- *Namo Siddhanam (I bow to Siddhas)*²
- *Namo Aiyaryanam (I bow to Acharyas)*³
- *Namo Uvajjhayanam (I bow to Upadhyas)*⁴

¹ Arhanta means a Perfect Being while still living in the world of men.

² Siddha is a Perfect Soul in **Nirvana**

³ Acharya signifies the Head of an order of holy ascetics.

⁴ Upadhyas is the Preceptor of less advanced ascetics.

- *Namo Loe sarva sahunam (I bow to all Sādhus)*⁵

(6-8-129)

Entertaining a desire to live, wishing for [speedy] death, displaying fear, desiring to see or to be remembered to friends, looking forward to future sense- enjoyment [in the life to come]— these have been described as the transgressions of *sallekhanā* by the Jinendra (Lord of Conquerors).

(6-9-130)

He who has qualified the nectar of *dharma* [such an observer of the *sallekhanā* vow] becomes freed from all kinds of pain and drinks from the endless, unsurpassed and exalted 'ocean' of blissfulness of *nirvana*.

Explanation — The soul who successfully observes the *sallekhanā* vow escapes from the pain and misery of samsara and speedily attains to moksha than which no status is more exalted in the three worlds. He then enjoys, for all time to come, unabating, unending and unsurpassed happiness which is the very nature of his soul.

(6-10-131)

That which is free from birth, old age, disease, death, grief, pain and fear [which is] eternal, blissful [and of the nature of] pure delight is called *nirvana*.

(6-11-132)

[Those who perform *sallekhanā*] dwell unexcelled for all eternity, in the joy of final beatitude, endowed with [infinite] wisdom, faith, energy renunciation, bliss, satisfaction and purity.

⁵ Sādhu means an ascetic who has no longing for the objects of five senses and is devoted to Right knowledge, meditation and penance. The ascetic keeps no possessions with him.

(6-12-133)

And even if there be a cosmic disturbance, violent enough to destroy the three worlds, still no change is observable in the condition of the Perfect Souls even after the lapse of hundreds of kalas (cycles of Time).

Explanation — One can think of a cosmic disturbance capable of destroying the three worlds (*loka*), but it is absolutely inconceivable that there can be any change in the divine attributes of the Perfect Ones.

(6-13-134)

They who attain *nirvana* possess the lustre of pure unalloyed gold; they shine with effulgence [which is] the crest jewel of the three worlds.

Explanation — The glory of the *siddhatman* (liberated soul) is unsurpassed in the three worlds.

(6-14-135)

The merit acquired by the practicing of dharma (religion or virtue) enables one to obtain high status, wealth, dominion, authority, power, attendants and the objects of enjoyment in abundance, [also] unsurpassed and prodigious good fortune.

Explanation — This verse describes the effects of adopting the vows, *sallekhanā* and others, from the point of view of material prosperity, and shows that those who practise self-control, in the true sense of the word, rise to the most enviable positions in the world and become heir to unexcelled good fortune.

**Thus ends the sixth part, descriptive of *sallekhanā*, of the *RatnaKaranda Śrāvakāchāra*,
composed by *Sri Samantabhadra swami*.**

PURUSHARTHA SIDDHYUPAYA

Purushartha Siddhyupaya is a famous Jain text of high authority on Ahimsa (non-injury), the root principle of Jainism.

175. One should ever be devotedly thinking of *sallekhanā* at the end, that “it is only this which would enable me to carry my wealth of piety with me.”

Explanation

All religious observances, fasting and austerities would be unavailing, if at the last moment of life, at the time approaching death, one were to lose his balance of mind, and equanimity of thought, and were afflicted by passions and distress. *Sallekhanā* is a calm resignation, an unruffled preparedness for meeting death.

176. “I shall certainly observe *sallekhanā* properly at the approach of death,” is the thought one should constantly have and thus be practising the vow prematurely.

Explanation

Many a previously formed resolve is forgotten at the last moment and one is therefore advised to be ever and anon making this resolve to observe the final renunciation, so that Death may not overtake him unawares.

177. On account of the absence of any emotion, there is no suicide by one acting in this manner, on the certain of death, because by the observance of *sallekhanā*, passions are attenuated.

178. He who actuated by passions, puts an end to his life by stopping breath, or by water, fire, poison, or weapons, is certainly guilty of suicide.

Explanation

Sannyas, samādhi-marana, or sallekhanā is a quiet resignation, a peaceful separation of the soul from the body, when one is convinced that death is inevitable. If it be doubtful, the vows taken are limited in duration, and are terminable, in case life is saved after the fixed duration.

The body is a means to the practice of religion, and the performance of good charitable deeds, and it is the duty of a Jaina to protect his body against all harm and injury.

It is only when the body cannot possibly be saved, that a Jaina should withdraw himself from all unnecessary attachment, from all painful thoughts, connected with the end of life, and should contemplate death as an inevitable event, and as nothing more than the change of one body for another, as an entry into new life. He should then be constantly contemplating the reality of substances, and should completely withdraw from all temporal connections whatsoever.

179. In the practice of *sallekhanā* (renunciation of the body), all passions, which cause *himsa*, are subdued, and hence *Sallekhanā* is said to lead to *ahimsa*.

180. Like a damsel desiring a husband, the goddess of final beatitude herself longingly chooses him as husband, who for protection of the *vratas* (vows), ceaselessly observes all the *Sheelas*.

Explanation

Liberation is assured to him who observes the *Sheelas* (Seven supplementary vows and *sallekhanā*) properly.

The allusion here is to the ancient Indian custom of choosing a husband. The father of a marriageable damsel invited all eligible men, and the maiden exercised her choice by putting the

marriage garland round the neck of the man she elected to marry. This was called *Swayamvara*, self-election of a husband.

Vows of a Jaina Layman — Explained

The rules prescribed for *śrāvaka* (laymen) are divided into twelve *vratas* (vows)

The layman begins with the avoidance of the five *atichāras* (short-comings) of faith, namely, (i) entertainment of doubt after once being convinced of truth, (ii) desire to belong to another faith, (iii) beginning to doubt the efficacy of the Law (*dharma*) in moments of suffering, (iv) praising hypocrites, and (v) constant association with those known to follow a wrong faith. This will enable him to observe the vows which mark the first stage of Right Conduct. The twelve vows are:—

(i) To refrain from killing and destroying. Killing means the forcible separation of the body of gross matter from the two inner bodies, the *kārmaṇa* and the *taijasa*. It is forbidden, because it is the source of pain to the living being concerned, and also because it betrays ignorance of the nature of the soul in the destroyer. *Himsā* is the immediate cause of hard-heartedness, and leads to re-births in hells and to suffering and pain generally. This vow extends to all kinds of killing whether it be done for sport, science (vivisection), dress (skin, feathers, and the like), food, private revenge, or religion (sacrifices). A king who fights in defending his empire, however, does not violate this vow, for his motive is to protect his subjects. The same is the case with the judge who punishes to maintain law and order. The vow also extends to such acts as tying up animals too tightly, beating them mercilessly, cutting their limbs, overloading them or neglecting to feed them properly. Of the five types of living beings, the one-sensed and the like, a layman is forbidden to kill, or destroy, intentionally and without justification, all except the lowest (the one-sensed, such as vegetables, herbs, cereals, etc., which are endowed with only the sense of touch).

(ii) Refraining from falsehood. This vow is transgressed by revealing the secrets of others, harsh speech, forgery and the like.

(iii) Stealing or taking what is not freely given is the subject-matter of the third vow. Selling goods not up to sample, employment of false weights and measures, adulteration, counterfeiting

current coins and notes, receiving stolen property, employment or encouragement of thieves, and harbouring of dacoits are some of the forms of its transgression.

(iv) Refraining from indulgence in sex-passion. The *muni* is naturally enjoined to practise complete control, since sex-passion is a great enemy of spiritual progress; but the layman only vows to restrict his carnal lust to his married spouse. Artificial or unnatural gratification, encouraging others in sexual lust, looking lustfully at any woman other than one's own wife, use of aphrodisiac remedies when weak, and the like, constitute a transgression of this vow.

(v) Putting a limit on one's possessions. This is calculated to lessen constant craving, pride and the sense of material greatness.

(vi) Setting bounds to one's travels. This does not, apply to a *muni*, who is not allowed to use any kind of conveyances or horses.

(vii) Limiting the number of articles of *bhoga* (those which can be enjoyed only once, such as food) and *upabhoga* (which can be enjoyed more than once, such as furniture, clothes). The object being the control of *nafs* (= lower nature), the layman should cheerfully place greater and greater restrictions on his senses, remembering always that the aim of life is the attainment of *moksha* but not the pursuit of sensual pleasure or lust.

(viii) The eighth vow is designed to guard against unnecessary evil befalling others, through one's carelessness. One should not wish evil to another, nor think evil of anyone. One should take care not to let oil, milk and other liquid substances lying about uncovered, for flies and other kinds of small insects get killed thereby. One should keep as few weapons as possible. The encouraging of another in evil deeds is also prohibited. We should not also fear the loss of any of the good things we have— wealth, friends, health, etc., etc., — nor imagine that conditions of poverty, disease, ill-luck, and the like are in store for us. Even undue anxiety to get rid of disease, poverty, and other undesirable conditions is to be avoided. The vow also condemns such deeds as rejoicing at the death of another, approving of another's crime, speaking ill of one's enemies, misrepresenting, desiring the death of another to come into his property, or for one's own safety; giving gratuitous advice, lending dangerous weapons, such as guns, fishing tackle and the like; sheer carelessness of thought, word and action; drinking, meaningless chitchat, excessive sleep, talking about things which do not concern one, writing immoral books, selling evil medicines and poisons, buffoonery, abuse and all other like forms of thought and deed.

(ix) The *sāmāyika* vow. It consists in spending a certain amount of time at least once every day in a particular place, praising the Teacher, recounting the merits of the Liberated Souls, repenting of evil deeds, and, in a general way, cultivating dispassion and the spirit of equanimity.

(x) The tenth vow is a severer form of the sixth, and consists in limiting one's movements, at least once a year or so, to one room or, at the most, to one's house. This is transgressed by ordering things from beyond, or by transacting business outside the limits,

(xi) The next vow is a severer form of the ninth. Prolonged meditation coupled with fasting is its characteristic. The lay-man should try to spend a whole day, four times a month, in holy meditation, and should observe fasting on those days.

(xii) Sharing one's food with some holy monk, or a pious *śrāvaka* (householder), and giving him presents of books and other useful articles, at least once a year.

First five of these twelve vows are called *aṇu vratas* (minor or less rigid vows). The remaining seven are called supplementary vows and include three *guṇa vratas* (*guṇa* = qualities) because they widen the scope of the five *aṇu vratas*; and the last four *śikṣā* (study) *vratas* because of their being helpful in study and meditation. In addition to these supplementary vows, the householder is expected to observe the vow of *sallekhanā* on the point of death. Like the seven others, the vow of *sallekhanā* also helps, strengthens, and leads to *ahimsa*.

ĀCHĀRYA PŪJYAPĀDA’S SARVĀRTHASIDDHI :

...It is argued that it (*sallekhanā*) is suicide, since there is voluntary severance of life etc. No, it is not suicide, as there is no passion. Injury consists in the destruction of life actuated by passion. Without attachment etc., there is no passion in this undertaking. A person, who kills himself by means of poison, weapon etc., swayed by attachment, aversion or infatuation, commits suicide. But he who practices holy death is free from desire, anger and delusion. Hence it is not suicide. “It has been taught by Lord Jina that the absence of attachment and the other passions is non-injury and that the rise of feelings of attachment and the other passions is injury.” For instance, a merchant collects commodities for sale and stores them. He does not welcome the destruction of his storehouse. The destruction of the storehouse is against his wishes. And, when some danger threatens the storehouse, he tries to safeguard it. But if he cannot avert the danger, he tries to save the commodities at least from ruin. Similarly, a householder is engaged in acquiring the commodity of vows and supplementary vows. And he does not desire the ruin of the receptacle of these virtues, namely the body. But when serious danger threatens the body, he tries to avert it in a righteous manner without violating his vows. In case it is not possible to avert danger to the body, he tries to safeguard his vows at least. How can such a procedure be called suicide?

Jain, S.A. (1960), “Reality”, p. 205-206

Eleven *pratimās* (steps)

Repeated references have been made to the eleven *pratimās* (steps) in the following essays and therefore these will be briefly discussed now : —

- (i) The worship of the true *deva* (God, i.e., *tirthankara*), *guru* (preceptor) and *śāstra* (Scripture), and the avoidance of gambling, meat, wine, adultery, hunting, thieving and falsehood.
- (ii) The keeping of the vows, and the *samādhi marana* (the last vow taken on death-bed).
- (iii) The observance of the *sāmāyika* vow three times a day.
- (iv) The observance of the eleventh vow at least four times a month.
- (v) Refraining from eating uncooked vegetables, plucking fruit from a tree, and the like.
- (vi) Abstaining from food after sunset.
- (vii) Sexual purity now assuming the stricter aspect of celibacy; also not decorating one's person.
- (viii) Abstaining from all kinds of occupations and trades.
- (ix) Divesting oneself of wealth, that is, dividing one's property among one's sons or heirs, and otherwise training oneself generally to bear the hardships incidental to a life of asceticism.
- (x) Reducing one's wants still further, restricting the number of articles of raiment to an upper and lower garments, eating only what is permissible, and that only if offered at mealtimes and without special invitation; refraining even from giving advice on matters relating to family honour, business, and the like.
- (xi) The complete renunciation of the householder's life, retiring into a forest and adopting the rules laid down for the guidance of *munis*, retaining only a strip of cloth to cover one's nudity.

Sallekhanā and Saint

[Chapter VIII (How to Die) of the book “Sannyasa-Dharma” authored by Late Shri Champat Rai Jain]

The one undertaking or business of the *sādhū* (ascetic) is the overthrow of death, which is held in the utmost dread by the generality of mankind. The *sādhū* aims at its destruction from the very commencement, — nay, he cannot be said to have any other aim or ambition in life than the mastery of this, the most dreaded of foes. He gave up all undertakings and occupations on the eight *pratimā* of the householder’s path, distributed and gave away all his possessions, excepting a few wearing apparel, on the ninth step, renounced all concern with worldly matters on the tenth step, and dissociated himself with all else except the *langoti*⁶, the feather whisk and the bowl on the eleventh. The *langoti*, too, is gone now! In a word, he has no earthly ambitions and pursuits left to obsess his mind as a *sannyasin*. Personal comforts he no longer seeks; for he has his body completely under control, having risen even above the automatism of bodily functions, such as excretion, urination and the like, to a very great extent. He enjoys the bliss appertaining to his real nature now all the time that he can remain absorbed in the *samādhi* (undisturbed attitude) of Self-contemplation, but he knows that the happiness he thus enjoys is but a shadow of the real thing, though enrapturing even as such. He longs to remove the cause which stands in the way of his enjoyment of real bliss. With respect to knowledge also he knows that there are infinitely greater treasures in the soul than he is able to avail himself of in his present state, and he is anxious to reach the all-embracing all-sufficing knowledge speedily. The same is the case with life which has the terrible monster—Death—staring it in the face! The saint knows that immortality is the nature of the soul, and he is bent on the destruction of the causes that stand between him and life abundant and infinite and full.

He further knows that the one cause of all these short-comings and troubles of his is the association of matter, which is also the form which the dreaded Foe, namely, Death, assumes and without the disruption of which it cannot be overpowered. He believes that the tearing asunder of Spirit from matter is possible, but only for him who is endowed with the most

⁶ A narrow strip of cloth worn by men to hide their nudity.

resolute iron will. He is aware of his own deficiency in respect of the requisite quality of will, without which Self-contemplation, the cause of the separation between Spirit and Matter, cannot be accomplished in the desired way. This means that he cannot hope to conquer Death in one life, but expects to train himself steadily for the final contest, through a course of training extending over several (usually from three to five) lives. Nor is he dismayed at the prospect of delay; for what is a delay of four or five lives, as compared with the infinity of lives he had had in the infinity of time that is known as the past, and the infinity of those the soul shall have to assume in the future, as an unemancipated ego? The *sādhū* knows that merit acquired in one life is not destroyed or nullified by death, but becomes the main factor in the shaping of the conditions of the next life and leads to desirable and beneficial kinds of reincarnations in the future. Thus, the amount of indomitable iron will which he develops now will secure for him a rebirth in conditions and surroundings that will make it easier in the next life to adopt and practise the rules of Right Conduct. He therefore, issues his challenge to the terrible Foe in language such as this: 'I know I am not able to destroy thee in this life, or in the next one to come, or even in the one following the next one. I shall, therefore, be unable to resist being devoured by thee for some time yet; but I shall so arrange matters that each time that I pass down thy omnivorous throat, I may be developing my will more and more. Thus if I have no will to defy thee with this time, next time I shall have an ounce of it, and in the second, about a pound, then a ton, and, finally, an irresistible, inexhaustible store! Then, I shall crush thee through the fingers of my hand, so to speak- Beware, then, and let my challenge be registered!' The challenge thrown out, the *sādhū* is never afraid of death, but seeks to encounter it howsoever and wheresoever it may come. He does not for that reason run away from any place, nor turn away, through fear, from any situation in which he finds himself placed. As already said life has but one occupation for him now — the conquest of the eternal enemy! — And he goes about fearlessly, ready to face it anywhere and at any time, unflinchingly. If he is insulted or attacked by man or beast or even by any form of super-human agency, he will not move an inch, but will strive his utmost to remain absolutely tranquil and unruffled, avoiding even the cherishing of an angry thought in his mind.

He has destroyed all sense of attachment to his body, and cannot, therefore, regard its afflictions and inflictions as his own in any sense. He who beats or insults his body, therefore, does nothing which he can or ought to resent. Similarly, he has no love left in him for his personality — the name which he bore when he was not ordained, and the appurtenant

personal paraphernalia that he possessed as a householder. It is not possible for anyone to disturb him by slandering his good name, for that reason.

When attacked he does not even wish for a speedy termination of the assault or trouble or discomfort. He, simply turns his attention inwards and throws himself in the attitude of *kayotsarga* (detachment from the body), till the assault be over, or death put an end to the trouble. The idea of a flight will never enter his mind; for what should one not afraid of, but rather anxious to meet, death fear or flee from?

There are five kinds of death, namely:-

1. *Pandita-pandita* (literally, wise-wise, hence the Master's),
2. *Pandita* (the wise-man's),
3. *Bāla-pandita* (literally, child-pandita's),
4. *Bāla* (literally, child's), and
5. *Bāla-bāla* (literally, child-child, hence, the fool's).

The Master's 'death' is the dissociation between Spirit and Matter, as in the case of the *Tirthankara*, whose body is dispersed, and vanishes, like camphor, leaving the Spirit pure and undefiled, which as such immediately ascends to the topmost part of the Universe, to reside there, for ever, in the enjoyment of Infinite, All-embracing Knowledge, Infinite Perception, Unending Bliss, Infinite Life, that is immortality, and all other Divine attributes.

The Wise man's mode is the death of the saint. He dies but in a tranquil state, neither grieving for nor lamenting the approach of the end in any way.

The *bāla-pandita* is the death of the self-controlled, partly-disciplined householder, whose interior is illumined with Right Faith.

The *bāla* form of death is the death of the uncontrolled true believer.

The *bāla-bāla* signifies the mode of dying of the soul that is steeped in ignorance and wrong-living. The difference between the *bāla* and the *bāla-bāla* death lies in the fact that the former is the death of a faithful but undisciplined being, while the latter is the death of the very worst type, implying ignorance and want of self-control.

Thee *pandita-pandita* 'death' leads to the immediate realization of the coveted Supreme Status, It is no death at all, is reality, being simply a translation to the Abode of Gods, the pure Perfect Souls in *nirvāna*.

The *pandita* death leads to the highest heavens, where the saint enjoys great felicity and pleasure, for very-very long periods of time, whence descending he is reborn, in due course, in auspicious and desirable surroundings amongst men. Here he soon finds himself surrounded by all sorts of felicities and facilities and inducements for the acquisition and practising of the Right Faith.

The *bāla-pandita* death leads to lower heavens, where, also the felicity is great. The *bāla-pandita* soul also is reborn amongst men on the termination of the heavenly incarnation.

The *bāla* death leads to a human birth, and may even lead to heaven in favourable circumstances.

The *bāla-bāla* death always leads to undesirable conditions, except where *tapaścharaṇa* (asceticism) is practised under the influence of a faith which, though not of the right sort, enjoins its practising, in which case the individual will reach lower heavens, and will subsequently, in ordinary cases, be reborn amongst men under inauspicious circumstances. In the worst cases, the *bāla-bāla* death is the source of the most undesirable conditions and surroundings. The soul is sure to descend into hells, which may be for a very-very long term of life, in the very worst cases. Those who die in the *bāla-bāla* mode generally descend into the animal kingdom, and may be reborn amongst minerals and plants. Some even sink back into what is known as *nigoda*, which is almost like an unending eternal stupor. The *bāla-bāla* death will also lead to a human birth where some sort of active goodness is present to modify the effect of evil and vicious ignorance.

The form of the future rebirth is usually fixed about the time that a third of the life-force (the force of longevity) remains to be gone through in any particular form. If it is not fixed then, it will be fixed when a third of that third remains to be gone through, and again, if not determined even then, when a third of the remainder is left to live, and in any case at the moment of death. But what is fixed in this manner is the general type of the *gati* (one of the four main types of embodied existence, namely, human, celestial, sub-human and hellish). The actual form and other attendant circumstances would seem to depend on the nature of the

thoughts and feelings actually prevailing in the mind at the moment of death, so that where these are characterized by tranquillity, self-knowledge, and veneration for the *Tirthankaras*, Liberated Ones, Saints and Scripture, the conditions of rebirth will be of the most auspicious and the least undesirable type; and vice versa. It would thus seem that the two psychical or psychological factors which play the greatest part in the determination of the nature of the future re-incarnation are character and feeling, the former determining the *gati*, and the latter, the actual grade of being in the particular *gati*. The *sādhū*, therefore, does not suffer death to come to him unprepared, but determines to control his disposition and inner feelings both. The former is altered by the acquisition of Right Faith and illumined with the light of Right Knowledge, and the latter is controlled by the rules constituting Right Conduct. Hence, where Right Faith is acquired too late, that is to say after the type of the *gati* has been fixed for the future rebirth, it is powerless to replace it in that very life, though, short of this, it will do much to modify, for the better, the nature of the conditions of existence within it. This is because the stamp of disposition once firmly impressed on the *karman sarira* (an invisible inner body which is the repository of character) is indelible for that life, though capable of modification by subsequent deeds to a very great extent. Thus, if a person has already incurred the liability to be reborn in the *tiryancha gati* that embraces all forms of the mineral, the vegetable and the animal kingdoms, and includes even the lowest and therefore the most undesirable form of life, known as *nigoda*, no subsequent change of beliefs, on his part, in that particular incarnation, can cancel the liability that has been incurred, though the tinge of his prevailing convictions and thoughts at the last moment of life may be such as to lead him to be reborn amongst the best forms of existence within its range. Similarly, if a person has engendered the karma for a rebirth in hell, it is possible for him by his subsequent good actions and right beliefs to reincarnate in the best of the conditions that are available in that *gati*, or to descend to the lowest and the most dreadful of its grades by further perverse thinking and living.

The death the saint aspires to attain to is termed *samādhī-marana* or *sallekhanā*, that is to say the death of self-control. Even advanced householders aspire for this auspicious form of death. The saint does not like to die like a fool, as a rat in a trap, so to speak. He selects his own time and conditions for death. He perfects himself for it through a long course of training so that he should not flinch or be deterred in his resolution at the moment of the supreme test. The course recommended extends over a period of twelve years which is to be divided into six unequal parts and devoted to the performance of desire eradicating asceticism. The first four

years he should devote to the special form of tapas known as *kāyakaleśa* (bodily afflictions), to be followed by a similar period characterized by the avoidance of the six *rasas*, namely, (1) milk, (2) curds, (3) ghee (clarified butter), (4) oils, (5) sugar, and (6) salt.

Of the remaining four years, two are to be spent in reducing the quantity of food and the avoidance of the *rasas*, then a year in living on reduced “rations,” after which six months should be spent in performing some sort of less trying asceticism, and the last six months, in practising some of its severe forms. Thus disciplined the saint may hope to be able to control his inner conditions and future destiny both at the moment of death.

The time for *sallekhanā* death should be such as is pleasant, and not likely to add to the discomfort of the saint. The place should also be one where trouble and inconvenience and discomfort are not very likely to be encountered. The saint who performs *sallekhanā* places himself under the guidance of a well-qualified and experienced *acharya* (leader of saints) who superintends the ceremony, and appoints other saints to take care of and attend upon him.

Sallekhanā is performed either at a time deliberately chosen, or, in case of accidents, when the probability of death is almost tantamount to a certainty. If there be doubt, and the saint is not willing to undertake *sallekhanā* at once, he should adopt a qualified vow for a certain period of time, after which *sallekhanā* is to be terminated if death does not occur in the interval, but there is no other difference between the qualified and the regular form.

Even when deliberately undertaken *sallekhanā* death is not suicide. It is not inspired by any of those sorrowful or gloomy passionate states of the mind that amount to an unhinging of the mental balance and imply a fit of temporary insanity characteristic of a suicide’s mind. On the other hand, it is characterised by the utmost degree of mental clarity and urged by the pious ambition to control one's destiny, and, through it, ultimately, death itself.

Except as indicated above *sallekhanā* is forbidden in the Scripture of Truth as will be evident from the following (by St. Sivakoti): —

"*Bhaktapratyakhyana-marana* (*sallekhanā*) is not proper for him who has many years of saintly life before him, who has no fear of starvation from a great famine, who is not afflicted by an incurable disease, and who is not faced by any sudden cause of death. Whoever desires to put an end to his life while still able, with his body, to observe the rules of the dharma and of the order properly falls from the true path". (See the *Bhagwati Aradhana*).

The *sādhū*, intent upon the observance of the *sallekhanā* vow, begins by giving up solid foods, taking to such sustaining liquids as milk, curds, whey, and the like, and, finally, comes down to hot water, which, too, is given up, as soon as he is able to sustain himself on the strength of his indomitable will. He now refrains from all kinds of foods and drinks till the last moment of life. If trouble comes and the cravings of hunger and thirst are overpowering, he engages himself in holy meditation, going over in his mind the amount of food and water which he has taken in the course of the infinity of lives through which he has passed, in the infinity of time that is known as the past. If the quantity that has been absorbed by him thus far has not produced satiety or satisfaction, it is not likely that what he would take now in the shape of food and drink would do so either! Thus, by dwelling upon his undisciplined past, and comparing the horrors of the different grades of life, through which he has passed as an incarnating ego, with the advantages arising from self-discipline, he is soon enabled to destroy the longings of the fleshly nature; and under the instruction of the holy *acharya*, who is at all times watchful over his great undertaking and ever ready to dispel disturbing agitation, with the ambrosia of sweet discourse, speedily overcomes all forms of distractions.

With reference to attending to the bodily comforts and needs, there are three kinds of the *pandita* death which the saint aspires to attain. These are: —

- (1) The ***prāyopagamana***, which precludes attending to bodily needs and comforts altogether,
- (2) the ***ingini marana***, that admits of one's attending on one's self, but forbids receiving help or assistance from another, and
- (3) The ***bhakta pratijnā*** that permits attendance and service of both kinds.

Of these, naturally, the first kind of the *pandita marana* is regarded as the most meritorious, as it leads to the greatest development of the will. The next in the order of merit is the *ingini marana*, and last of all comes the *bhakta pratijnā*. The saint performing the *prāyopagamana* mode of *sallekhanā* death becomes, towards the end of the process, completely estranged, in thought, from his body, which is henceforth allowed to lie like a log of wood, uncared for and unattended by its owner, who does not allow anyone else either to attend to its needs.

Massage is permitted in the other two forms of the *sallekhanā* death, and the cleaning of the bodily impurities with purified water.

In addition to saints even householders may join in the service of a *sādhū* that is embarked on *sallekhanā* death, and they can render valuable service when he is unable to move about from enfeeblement, by arranging to have their own food prepared nearer to his residence, thus placing themselves in a position to offer him suitable food, nearer at hand, in strict accordance with the rules.

In addition to those forms of help already referred to, the purification of his seat, the *kamandalu* (water gourd) and the *pichchi* may also be done for him by another. At night he may lie on smooth even ground after it has been duly seen to be free from insect life, or use a mat of straw or dry grass, a wooden plank or a slab of stone. These will have to be 'insect-freed' likewise. Towards the end of the *sallekhanā* death the saint endeavours to conquer sleep itself, and spends the whole of his time in holy meditation.

Those who attend on a saint duly set out on the accomplishment of the *sallekhanā* death should be endowed with great faith and wisdom, and should refrain from all kinds of show of sentimentalism that might cause him to waver in his resolution or to be agitated in thought. They should exclude all undesirable visitors and hangers-on and should always endeavour to strengthen him in his arduous faith and conduct, by means of the narration of stories of great ascetics who have successfully gone through the trying ordeal, as well as of discourses on the merit of *dharma*, propounding the doctrines of Faith and describing the terrible sufferings which unemancipated souls have undergone and shall have to undergo in their migratory career in the future.

The effect of these narrations is extremely soothing, and wonderful altogether. It brings into manifestation something of the higher energy of the spiritualised will that is an attribute of the soul, and that speedily puts an end to all kinds of lower cravings and undesirable forms of feelings, filling the mind with the utmost degree of *vairagya* (spirit of renunciation).

With his soul resting, as it were, on the unshakable rock of Right Faith, his mind illumined with the light of pure Truth, that is Right Knowledge, and his actions all regulated and controlled by the highest form of will-developing *vairagya*, namely, Right conduct, the saint is more than a match for evil karma and the pain that is the progeny of karma. He disregards his suffering as a champion athlete disregards the few scratches that he gets in a scuffle against his adversary. Thus filled with the spirit of holiness and *vairagya*, he recites the great *pancha-namaskara mantram* (auspicious formula) till the mortal coil is shuffled off, and *sallekhanā* terminates in a

re-birth in the soul-enrapturing scenery and surroundings of the heavenly regions, the abodes of devas (celestial beings)!

The Festival of Death

Death is a horrid theme. No one is happy at the thought of it, even thoughtless, irresponsible youth, who lightly talks of it. According to Rousseau, the man who professes not to fear death is a liar! This is true in all cases except those of saints imbued with Right Faith, that is who hold scientifically correct convictions about life. For while the possibility of dying is far from the horizon one may talk as light-heartedly about it as one likes; but once the mind is convinced of the nearness of the end or is even suspicious of it, all flippancy and light-heartedness depart at once from the heart, and a serious and deep-seated anxiety comes to take their place, which is, plainly enough, clear evidence of the emotion of fear. And the fear is natural surely. For a man can face almost any situation if he has life left to face it with; but when life itself is gone everything is ended. He has to part from all his friends and relations, and from things that he loved in life; and the parting is a great wrench. Hearth and home, wife, children, wealth and the collections of rare and precious curios so assiduously gathered together throughout life, and name, fame and all else that used to fill his heart with pride, have to be given up, never to be had again. Nothing will be left, not even life which is slipping from the grasp.

But the case with the saintly man whose heart is fortified with Right Faith is very different. He is ever ready for death and, consequently, has no fear of it.

There are in all seven kinds of fear, as follows:

1. That of this world, i.e., of the society of men;
2. That of the next world, the hereafter;
3. That of loss of the protector or patron;
4. That of loss of money;
5. That of accidents;
6. That of disease; and
7. That of death.

The *śrāvaka* conquers them all at various stages of his progress on the path. A layman can have no fear of "this World", which he conquers with *ahiṃsā*, unfailing goodness and actual love. He loves his neighbour as himself, and is naturally respected and loved by him in return. The fear of the next world is eradicated with Right Faith, which secures freedom from all undesirable conditions in rebirth in the future, and generally takes the soul to heaven. The faithful cannot go to hells or to the animal Kingdom, or be reborn with a disfigured or distorted body. The fear of the wrath of mythological gods and goddesses is also ended on the acquisition of Right Faith. The third kind of fear is also not possible for him whose faith teaches self-reliance. He is no longer afraid of the loss or frowns of human or divine patrons. But the fear of loss of money is likely to agitate the householder's heart till he rises to the ninth *Pratimā* (step) on his path. He conquers it actually at the moment when he parts with his possessions.

The fear of accidents is generally very feeble in ordinary circumstances but it changes into one of the other varieties of the emotion when actual. So far as the fear of death is concerned, it is overcome the moment one seriously begins to look upon his body as his sole enemy, which the Jain saint is expected to do. But it is the fear of disease which may disturb even saintly equanimity. It is, however, conquered the moment the saint starts making his preparations to qualify himself in the training for *samādhi-marana*. This is a kind of invitation to death itself, though not in the nature of suicide. *Samādhi-marana* is to be distinguished from suicide in respect of several particulars, e.g. mental clarity, peace and tranquillity, the absence of wish to end life on the instant, that is to say the determination to continue to face one's troubles as long as there is a chance of life left, and the heroism, which characterise the former but are wanting in the latter. The man who dies a suicide is a coward; he who resorts to *samādhi-marana* is a hero!

The *śrāvaka*, too, has nothing to fear from death, he rather look upon it as his best friend who will take away what is ugly and unsightly and diseased, and provide a fresh and new body in its place. The only loss in death for a man of right convictions is that of environment! But he is most likely to be drawn into better and pleasanter conditions. In any case. It is the Law, and a thousand times better than being reborn in undesirable conditions and circumstances where those who have not acquired right notions about themselves will go. But he must take ample and good 'provisions' with him to serve him in the hereafter. These consist in the ethical merit with which to open an account in the next life.

Jainism enables ethical merit to be acquired easily or otherwise in this age- virtue is difficult to cultivate, and vice easily accumulated. The child is by nature selfish and brutally savage. When he comes under the influence of society some kind of discipline is forced upon him; but it mostly fails to touch his heart. He now indulges his cravings in secret. Education only makes him a greater hypocrite, though outwardly he wears a lot of tailor-made dignity on his person. Religion, too, might make him a fanatic and thus add to his load of evil, unless its doctrines are scientifically conceived and explained, as in Jainism. It is a piece of the greatest good luck to be endowed with faith in the Jinas teaching, i.e. Jainism. Real ethical merit is acquired easily that way; evil is eradicated and good stored in its place.

Jainism changes one's disposition, replacing vice with virtue, and cruelly with mercy. It always works on the disposition, and makes it noble and good. The Jaina knows the real value of this change, as he knows that the forces residing in his disposition are the organisers and regulators of his future destiny.

What a wonderful change is implied in the knowledge of the soul's immortality alone! Formerly there was nothing that one could cling to; now one clings with exhilarating assurance to one's self. There is no need to run after imaginary gods for long life - immortality one dares not, cannot, ask from them! It is beyond their power. One now enjoys peace of mind, instead of worry and anxiety, one's heart is filled with light instead of the darkness of blankness and despair and he enjoys the assurance of life instead of begging for trumpery boons from imaginary supernal powers! At this stage, one says about oneself: my kit is differently packed now. Never mind if its contents are not all of the very best. I must not mope, perpetually, over my evil deeds of the past. That never serves any purpose. The worst unredeemed villain need only turn to the self to break through the bonds of evil forged by his *karmas*. I am the maker as well as the breaker of *karmas*. I am the resurrection and the life, indeed! At this supreme moment when I am celebrating the festival of death, I must be cheerful in self-knowledge, and tranquil in self-contemplation. The time is glorious, the moment highly auspicious only let me be firm and steadfast in my purpose and gather together as much more of spiritual excellence as I can before parting from my enemy, the body of flesh.

Such is the trend of a pious Jaina's last-minute aspirations and thoughts. But he must surround himself with the friends of the soul only, and say good-bye to those of the body. The self very properly says: If any one come after me and hate not his father, mother, brothers,

sisters, wife and children, and also his own life, that person is not worthy of me (that is to say, of Immortal Life). The body is the enemy of the soul and its friends can also only be obstacles in the path of the soul. One should say adieu to them at once, and proceed to treat the body as an enemy, that is, to deny it comfort and luxury, and to curb down its desiring nature. Any little discipline that one is able to exert in the closing moments of life is of great help. For one thing, it helps to fix the mind on the Soul's Divinity' which is the source of all Greatness and Good.

The friends of the body will recommend animal foods and essences to impart strength to the body to make it live longer in the world but the man of piety will even not touch them. His argument is thus given by a knowing one in immortal verse which translated into English reads:

"If I had hesitated to give my life for thy love.

Then after living for a few days more on Earth I should have had to die one day!

But where is the comparison between them?

One is dying for Love, the other is being seized by death.

Dying for Love, I am now a Divinity Supreme,

The other way, I should still be rotting in the grave!"

Let those who study bodily comforts, therefore, go away as far as possible. The dying man needs only those who will help him in disciplinary self-denial at the last moment. There have been many great saints who have displayed remarkable courage and steadiness in the face of the gravest trouble. Saint Sukoshal was attacked by a lioness, but he remained undisturbed mentally and attained salvation. Saint Sukumal was likewise attacked by a she-jackal and two of her young ones, but he remained firm in his meditations. Many other Saints have had such experiences; but they all remained immersed in Self-Contemplation.

Even advanced householders have displayed remarkable firmness in the observance of the *sallekhanā* vow (*samādhi marana*). The trouble is but for a while; the gain is immense and glorious, being nothing less than life eternal, divine!

We thus only want to be surrounded by the friends and well-wishers of the soul in the closing moments of life, to be able to accumulate as much as possible of firm faith, self-knowledge, renunciation, forgiveness, humility, straightforwardness, contentment and the

other praiseworthy saintly qualities. The friends of the body will only study its comforts and needs, and paralyse the real man within.

When the Pilgrim starts on his journey once more, leaving the body of clay to be disposed of by its friends, his Passport will be examined at the very first outpost of the hereafter, so to speak. Now if it is found not to bear the seal of Right Faith, he will not be allowed by the forces of ignorance to approach the paths of Salvation and Heaven, and only in very exceptional cases of big mundane morality will he be able to go through the Portal of Humanity, but the case will be very different if the Passport has been visa-ed by the *Jinvani* (the Word of the *Tirthankara*) and bears the proper seal. Such a Passport entitles the soul to *Nirvana* (liberation) or Heaven, and, in very exceptional cases of lack of discipline, to a human re-incarnation.

And when the Pilgrim's kit is opened if it contain only selfish brutal thoughts its possessor will be sent to the animal kingdom, and in the worst cases, to Hell. But if it be full of illuminated ideas and saintly excellencies, *Nirvana* or Heaven will be the only place suitable for its owner's future sojourn, a human reincarnation is for the best in the faith-less type, as well as for the worst in the faith-full class.

Herein is evident the full value of right faith and purifying, discipline, so that if the closing moments of life on Earth are to be properly utilised they must be spent in acquiring and strengthening the merit of both. When an individual thus engages himself in the increase of Merit, death ceases to be a lamentable calamity, and is welcomed as a friend. Dying itself then becomes a festival! The friends of the soul are expected to help and strengthen it in every possible way. They must never allow it to forget that it is an immortal being in its own light, and the source of infinite Knowledge and Perception and also of inexhaustible Energy and joy, in a word, a God!

To conclude, death is a horrid theme for all those involved in the darkness of ignorance; but for those who have entered into the domain of life and who understand their spirit nature and the laws appertaining to that nature, it is a joy, a celebration, a great festival, which comes only once in a life-time — the Festival of Death!

Excerpted from “The Change Of Heart: Essays and Addresses-III” (1939)

The Twelve Contemplations

(*Bāraha anuprekshās*)

There are twelve kinds of special meditations termed *anuprekshās* which are of immense service at the time when the mind is assailed by the deluding energies of passion and infatuation. Their knowledge is essential and their meditation indispensable for him who longs for the riddance of the foe. These will be described now.

One should meditate on:

1. *anitya anuprekshā* – the transitoriness of the world;

The bodies as well as the objects of pleasure of the senses are transient like bubbles. In the endless cycle of worldly existence, union and separation in the womb etc. alternate in quick succession. However, the self under delusion considers the persons and objects associated with him as permanent. But there is nothing in the world which is permanent except the natural characteristics of knowledge and perception of the self. This is contemplation on the transitory nature of things. He who contemplates thus is free from intense attachment to persons and things, and hence he does not feel distress when he loses them or separates from them as in the case of the garlands used and cast off. (1)

2. *aśaraṇa anuprekshā* – the helplessness of the soul;

There is no escape for the young one of a deer pounced upon by a hungry tiger fond of the flesh of animals. Similarly, there is no way of escape for the self caught in the meshes of birth, old age, death, disease and sorrow. Even the stout body is helpful in the presence of food, but not in the presence of distress. And wealth acquired by great effort does not accompany the self to the next birth. The friends who have shared the joys and sorrows of an individual cannot save him at his death. His relations all united together cannot give him relief when he is afflicted by ailment. But if he accumulates merit or virtue, it will help him to cross the ocean of misery. Even the lord of devas (Indra) cannot help anyone at the point of death. Therefore virtue

is the only means of succour to one in the midst of misery. Friends, wealth, etc. are also transient. And so there is nothing else except virtue which offers succor to the self. To contemplate thus is the reflection on helplessness. He, who is distressed at the thought that he is utterly helpless, does not identify himself with thoughts of worldly existence. And he endeavours to march on the path indicated by the Omniscient Lord. (2)

3. *saṃsāra anuprekshā* – the pain and suffering implied in transmigration;

Transmigration is the attainment of another birth by the self owing to the ripening of karmas. The five kinds of whirling round have been described already. He, who wanders in the endless cycle of births and deaths, undergoing millions of afflictions in innumerable wombs and families, takes different relationships such as father, brother, son, grandson, etc., or mother, sister, wife, daughter and so on, being propelled by the mechanism of karmas. The master becomes servant and the servant master, just as an actor acts several parts on the stage. To be brief, sometimes one becomes one's own son. There is no end to the transformations undergone by the self owing to the influence of karmas. Thus to reflect on the nature of mundane existence is contemplation on worldly existence. He who contemplates thus is alarmed at the miseries of transmigration and becomes disgusted with worldly existence. And he who is disgusted with it endeavours to free himself from it. (3)

4. *aikatva anuprekshā* – the inability of another to share one's suffering and sorrow;

'I am alone in suffering severe pain in the successive recurrence of birth, old age and death. There is none who is my friend or foe. I am born alone. I die alone. No one else, whether relations or others, takes away my manifold sufferings such as disease, old age and death. Relations and friends can't accompany me beyond the cemetery. Virtue alone is my never-failing companion.' This is the contemplation of solitariness. He who contemplates thus is free from attachment towards his friends and aversion towards his enemies. So he cultivates detachment and endeavours to attain emancipation. (4)

5. *anyatva anuprekshā* – the distinctiveness between the body and the soul;

To reflect that the self is distinct and separate from the body is the contemplation of distinctness or differentiation. 'Though I am one with the body from the point of view of bondage, yet I am different from it, as we possess different characteristics. The body is made up of sense-organs, but I am devoid of the senses. The body is devoid of knowledge, but I am of the essence of knowledge. The body is perishable, but I am imperishable. My body has a beginning and an end, but my soul has neither beginning nor end. In the course of my mundane existence, hundreds of thousands of bodies of mine have perished. I am different from all these bodies. Oh, dear! When such is the case, what relation is there between me and external objects?' He who contemplates thus is free from attachment towards his body and other things. This leads to supreme detachment based on true knowledge, which helps the self to attain emancipation. (5)

6. *aśuci anuprekshā* – the filthiness of the body;

The body is the receptacle of impurities. It is developed from impurities such as semen and blood in the womb. It is the seat of unclean things like the lavatory. The skin-covering is full of apertures through which exude impurities. Like fire the body consumes quickly what comes in contact with it. Bathing, application of perfumes, incense, powder, garlands, etc. cannot remove the impurities of the body. Right faith, right knowledge and right conduct alone will bring about the complete purification of the soul. He, who thus contemplates on the impurities of the body, is disgusted with the body and endeavours to cross the ocean of transmigration. (6)

7. *āsrava anuprekshā* – influx of karmic matter;

Influx, stoppage and dissociation (of karmas) have been described already. Still they are mentioned here for reflecting on their good and evil. Influx leads to calamity and distress in this life and in the life to come. The senses, the passions and non-abstinence lead to as speedy influx as the current of a river. The senses such as touch, sight and the rest plunge the wild elephant, the crow, the serpent, the bird, the deer and the rest into the ocean of misery. Similarly the passions also cause injury, bondage, disgrace, anguish and so on. And in the future they lead to different kinds of suffering in the four states of beings. Thus reflection on the calamity and

distress caused by influx is contemplation on influx. This enables the self not to swerve from the wholesome attitudes of forbearance etc. And the evils originating from influx do not affect the self protected like the tortoise within the shell. (7)

8. *saṃvara anuprekshā* – stoppage of karmic matter;

If the hole in the keel of a vessel sailing on the ocean is not closed, then water enters the ship, and the passengers certainly go down. But if the hole is plugged, then the passengers reach their destination. Similarly if influx is stopped, then there can be no obstacle to emancipation. Thus reflection on the merit of stoppage of karmas is contemplation on stoppage. He who reflects in this manner constantly endeavours to stop influx. Naturally it leads to emancipation. (8)

9. *nirjarā anuprekshā* – gradual shedding of karmic matter;

Dissociation takes place after the fruition of karmas. It is of two kinds. One is involuntary and the other is by one's effort. The involuntary dissociation on the fruition of karmas, common to the four conditions of existence such as infernal beings, gives rise to a chain of evils. Dissociation by conquest of afflictions is by one's own effort. It gives rise to a chain of good or to no series. Thus reflection on the merits and demerits of dissociation is contemplation of dissociation. This impels one to destroy karmas. (9)

10. *loka anuprekshā* – the form and divisions of the universe and the nature of the conditions prevailing in the different regions – heavens, hells, and the like;

Loka signifies the Universe. This is situated in the midst of space and surrounded, on all sides, by *aloka* (emptiness) where nothing but the infinitude of pure space lies stretched in all directions. The *Loka* is composed of six different kinds of substances, all of which are eternal.

Of these, Spirit and Matter are the two most important substances. Different conditions of life prevail in different parts of the world; in some places life is very pleasant; in others, very painful; middling conditions are to be found in other regions. The top-most part of the Universe is called *Siddha Śīla*, where reside all those pure and perfect Souls that have-freed themselves

from the bondage of *karmas*. They are all Omniscient, and enjoy unending, unabating, unchanging, uninterrupted bliss. All other conditions of life below this sacred land of *nirvana* are really painful; even life in the heavens is not free from death, though so pleasant otherwise. It is terminable and becomes a regular source of misery, when the prospect of a fall into an inferior condition stares one actually in the face. Other conditions are all inferior, and they are clearly full of moments of distress and pain. The seeker after the Bliss of Gods, therefore, has his eyes steadily fixed on the Ideal of Perfection and Divinity, and shuns the world to realize the inherent inborn joy of his true Self.

The effect of the Loka *anupreksha* is the clarity of the mind in respect of the knowledge of what are known as *tattvas* (ultimate heads or subjects of knowledge), and the eradication of a longing for worldly life. (10)

11. *bodhidurlabha anuprekshā* – the extreme difficulty in obtaining human birth and, subsequently, in attaining true faith; and

In one minute living being there are organisms infinite times the emancipated souls. Thus the entire universe is densely filled with one-sensed beings with no interspace. To become a being with more than one sense is as difficult as finding out a very small piece of diamond buried in the sands of an ocean. Even among these most of them are endowed with imperfect senses (i.e. less than the five senses). Hence birth as a five-sensed being is as rare as gratitude among the good qualities. And even among the five-sensed beings, many belong to the animal world such as the cow, the deer, the bird, the serpent, etc. Hence human birth is as difficult of attainment as a heap of jewels at the crossing of the roads. And if one loses the condition of a human being by negligence, it is as difficult to attain it once again, as it is difficult for a burnt tree to regain its old freshness. Even if human birth is attained, a good country, a good family, keen senses, health, etc, are more and more difficult of attainment. When all these are attained, if true faith is not acquired, human birth becomes useless like the eye without vision. And even after attaining this rare true faith, if anyone is immersed in worldly pleasures, it is like burning sandal-wood paste for the sake of ash. Even with renunciation of worldly pleasures, meditation accompanied by austerities, propagation of true faith, and auspicious death are rare. If these are achieved, then the attainment of enlightenment has borne fruit. By contemplating on the

difficulty in attaining true faith, one does not become negligent after attaining this rare jewel.
(11)

12. *dharma anuprekshā* – the truth promulgated by Lord Jina.

The faith promulgated by Jina is characterized by non- injury, based on truth, with humility as its root, forbearance as its strength, safeguarded by celibacy, dominated by quietism and characterized by restraint and non-attachment as its support. Without attaining it living beings have been wandering in the beginningless mundane existence, undergoing sufferings and misery owing to the rise of inauspicious karmas. If true faith is attained, one is bound to achieve emancipation, after enjoying several kinds of worldly prosperity and distinction. This is contemplating what is stressed in religion. This promotes constant devotion to religion. (12)

Thus reflection on transitoriness etc. helps one to practise moral virtues such as forbearance and consequently leads to effective stoppage of *karmas*. He who practises reflection in this way is enabled to practise the moral virtues and also subdue the afflictions.

Adapted with minor alterations from Jain. S.A., Reality, p.245-250

Soul Substance

The word substance used with reference to the soul is not generally appreciated or understood. But it simply means somethingness, and is a philosophical term employed to denote the idea of a something which depends on itself for its existence, that is to say, which is self-existent. All simple things, as distinguished from compounds, are self-subsisting, hence, indestructible and eternal. Perishability is associated only with what is made up of parts that might fall apart. Hence what is a simple (partless) thing in its nature cannot be wiped out of existence.

Consciousness, too, is a something, for we are aware of its operations. It is also dependent on itself for its existence, and is partless and non-composite in its nature, as shown elsewhere in my writings. Therefore, it is also a substance. The name soul has been given to it from the point of view of substantiveness.

The materialistic theory that a primary nucleus of tactile sensitivity, bound up in the simple atom of matter, has, in the course of evolution, evolved out into the highly complex consciousness of man, is not tenable and valid, as it is inconceivable how a simple sensation of touch can possibly transform itself into taste, smell, sight, hearing, understanding, ratiocination and the like. The one great difference between consciousness and atomic matter is this: consciousness is endowed with an 'interior' which is capable of entertaining and developing an infinity of ideas and concepts, but the atom of matter has no inside to accommodate even a thought.

Knowledge is the nature of the soul. If it were not the nature of the soul, it would be either the nature of the not-soul, or of nothing whatsoever. But in the former case, the unconscious would become the conscious, and the soul would be unable to know itself or anyone else, for it would then be devoid of consciousness; and, in the latter, there would be no knowledge, nor conscious beings in existence, which, happily, is not the case.

It might be urged that knowledge, consciousness, or the power to know or cognize, is an independent quality which, when it comes in contact with the soul, enables it to perceive and know itself and other things, but this is untenable on the ground that qualities only inhere in

substances⁷ and cannot be conceived to exist independently of concrete things. The fact is that qualities are pure mental abstractions; no one has ever seen them existing by themselves.

The soul is a wonderful thing; it is a substance, and at the same time is the repository of knowledge. Knowledge and memory do not exist in it like loose images stocked in a drawer, or photos in an album, but as the diversified aspects of a partless entity, the mutually interpenetrating flashes or coruscations of a huge undivided conscious illumination, or as a multitude of inseparable and co-existing notes or rhythms of a unitary intelligent force.

From the point of view of somethingness, the soul is a substance; from that of consciousness it is a pure embodiment of knowledge, consisting in an infinity of inseparable; and yet separately perceivable, scintillations of intelligence itself, and from the point of view of energy it is an unbreakable unit of force that cannot be exhausted by any means, being eternal and unperishing, in its nature.

As shown elsewhere, the soul suffers the loss of function and dignity by the association with matter. But new attributes, which, however, are poor substitutes for the things lost, arise in its constitution. Sense perception thus replaces the full direct knowledge which a pure Soul enjoys. The soul also evolves out harmful appetites and instincts, namely, those of hunger and fear and sex and the love of possession. These are the roots of desire and the feeders of its passions, which stand in the way of its salvation. Delusion is also produced by the inflowing matter in the consciousness of living beings. All living beings firmly believe themselves to be identical with the body, and never anything other than the body. Only a very few are able to escape from this terrible delusion; and they are the lucky ones who shall, by treading the Right Path, obtain release from the bondage of the flesh and matter, one day. The appetites are all rooted in the body, even the one that is called the love or instinct of possession. It is these appetites which have to be eradicated before salvation can be had, for through their

⁷ That qualities inhere in substances is a self-evident truth, for they cannot be conceived to exist by themselves. If they could lead an existence independently of substance, we should have softness, hardness, manhood and the like also existing by themselves, which would be absurd. Moreover, if qualities were capable of leading an independent existence of their own, existence also would exist separately from all other qualities. But this would make existence itself a featureless function or attribute of nothing whatsoever, on the one hand, and all the other remaining qualities simply non-existent, on the other, because existence would no longer be associated with them. It follows, therefore, that qualities cannot be conceived to exist apart from substances.

gratification additional matter is constantly pouring into the soul, which perpetuates its bondage. The order of the eradication of these instincts is as follows:

1. The pious householder virtually conquers the instinct of possession at the time when he sells off his belongings and gives them away, and the remaining tinge of it, when he parts from the very last vestige of possessions, namely, the loin-strip.
2. The sex-instinct is also eradicated by the householder prior to his parting with his belongings.
3. The saint grapples with the instinct of hunger and eradicates it before the attainment of omniscience.
4. The instinct of fear is a bit more difficult to be eradicated. The saint easily conquers the fear of death, but seems to experience a great deal of difficulty in overthrowing the fear of sickness and disease, that is to say, the love of the bodily well-being, In consequence of this he even experiences a fall from the *samādhī* of self-contemplation many a time. But even this little bit of fear is conquered at last by the combined power of self-knowledge and the joy of self-contemplation, aided, probably, by the reinforcement of the *sallekhanā* thought that enables a saint to face calamity with tranquility.

When the physical appetites are all gone the soul is freed from the element of desire and speedily obtains release and wholeness, and is reinstated at once in its natural Divinity and Godhood.

Jaina Psychology

The subject is vast; but I shall content myself by addressing you on the nature of perception, memory, pleasure, pain, happiness, will, attention and states of consciousness. I shall give you some idea of sin from the Jaina standpoint and of penance and of the how and the why of its action. At the end I shall also explain something of the method that the Jainas recommend for the realization of the end in view.

To begin with perception, the eyes perceive an object in the outside world, because a sensory *stimulus* emanating from it impinges on the retinae, and penetrating further calls up a state of consciousness in the perceiver. Modern psychology does not know how perception results on receipt of the *stimulus*. There is talk about nerves and centres of perception, but how the physical *stimulus* gives rise to the non-physical, that is the psychic state of consciousness, is a mystery to modern psychologists. In Jainism, the explanation is given that a state of consciousness is not the product of the *stimulus* in any sense. It was already there, in a latent state in the perceiving consciousness. The *stimulus* merely served the purpose of a knock from the outside. The dormant state has a natural affinity to the *stimulus*, and is called into action by the knock. As a man appears in answer to a knock on his door, so does the state of consciousness. The knock does not create the man or the state of consciousness; it merely throws them into a state of excitement, so that they are stirred into showing themselves.

This means that all ideas are already in existence as states of consciousness in our nature. Is there anything surprising in this? Matter, too, is possessed of many wonderful properties. It is electrical, for instance, without electricity having been pumped into it from outside. Ideas, knowledge and *consciousness* similarly abide in consciousness; they have not been placed or packed into it from the outside, by any one.

It is also necessary to know that these ideas and states of consciousness are not separate or loose bits of intelligence, but a totality or bundle of inseparable and interpenetrating states. They are not like bits of paper held in a handkerchief or bag. For in that case they will be separate from the thing in which they are held. If the states of consciousness were separate from consciousness itself they would be like external objects which could only be known through the states of consciousness which they aroused in us. If they were separate, perception would be

an impossibility, for consciousness itself would remain unaffected by the *stimulus* which would exhaust itself on things which were in no way parts of the understanding and intelligence. If anyone would understand that perception is a feeling or sensation of awareness he would realize how impossible it is to separate it from the perceiving consciousness. Consciousness itself is nothing other than the totality of knowledge, that is, ideas and states of awareness.

We thus observe that knowledge is something like a well-knit whole of intelligent states, and not a collection of loose and separate items or bits of mind-stuff, if I may so put it.

We must also try to realize that conscious states, ideas and knowledge are not liable to destruction. They cannot be made from anything and they cannot be destroyed. I can destroy material things, by burning or otherwise. But it is impossible to destroy a state of consciousness or an idea or knowledge. Drugs and poisons do not destroy consciousness; they merely stupefy.

Now think of an indestructible orb or globe of illuminated conscious states, of a radiant Sun of pure Intelligence or Knowledge, and you have a conception of your soul. And because Intelligence is indestructible and without a beginning and an end, you have the assurance of Immortality for this soul! When the soul is rid of the physical body (which end can be achieved by following the prescribed path), it will be left as a partless agglomeration of all-revealing Light, and will never know death thereafter. All those who have attained to the purity of their soul nature know living like that and are enjoying unlimited Knowledge, unlimited perception and unlimited joy. We can become like them if we do what they did to attain to the state of purity of soul nature.

Let me now give you some idea of Will, or rather of how it is affected by our perceptions and knowledge. As every psychologist knows, all perceptions and ideas affect the Will by modifying the feeling-tone of the organism. The feeling of pleasure and pain is experienced all over the organism by the soul which is present in every part of it. But its emotional resultant or effect is experienced in the head office of the will, that is in the central organ of mind in the region of the heart. The feeling-tone is another peculiarity of the soul; it is not possessed or enjoyed by Matter. It is a form of excitement, and is either pleasurable or painful. As said already, all perceptions and ideas have the power to throw the Will into excitement. We are not concerned here with the various degrees of these excitements or agitations. They range upward from the mildest, which generally go unnoticed, to the most intense. The Will always remains in a condition of agitation so long as the aspirant is not able to control himself fully but he

eradicates this liability on one of the advanced stages on the Path, and attains to unruffled tranquillity.

The Saved Ones are free from excitement. They always enjoy the Bliss of Gods. Their Bliss does not depend on eating or smelling or tasting or seeing of anything from the world. It is a state of their consciousness or being and for that reason inseparable from the life of a pure soul. When we attain to success in some arduous task we feel something of the inherent joy of Life. That feeling is not the product of any of the senses, and, therefore, comes or arises from within our own being. This means that happiness is a quality of the soul. When the causes which debar us from its enjoyment are eliminated we shall be able to enjoy happiness uninterruptedly and always. To-day we are not able to enjoy the privileges appertaining to our nature, because of our association with the body of matter which is like a prison for the soul but as soon as we dissociate ourselves from matter altogether we shall come into the realization of our soul-nature fully, and then there will be no more trouble or death for us. We die simply because of the body the soul is immortal, altogether beyond the reach of death.

Let us now look into the nature of the Will a little more closely. I have said that Will is always in a state of excitement, and is constantly being affected by perception and knowledge. Now observe that when the external *stimulus* emanating from an object knocks against one of the perceiving centres in the brain we have a sensation of one kind or another. For instance, if I place a piece of chocolate in my mouth I know its taste. It is sweet. But sensation has nothing to do with the question whether I like its taste or not. The palate and the tongue can only tell me that it is sweet. Whether it is nice or nasty is not in their province. It is the Will Itself that feels whether a sensation is nice and pleasant or nasty and painful. But this means that there is a farther stage beyond the senses for the penetration of the *stimulus* from without. When it reaches the senses we get a sensation; when it penetrates further inwards and makes an impression on the Will we feel its pleasure-pain aspect.

This impression is the basis of Memory; for what does not affect the Will and goes without making an impression on it is not registered by the mind and cannot be reproduced. The eyes fall on a million things in the course of the day, but most of what is presented to them is lost. Only that is retained which has affected the Will; which has made an impression on it. There is a change in the feeling-tone; some of the subtle invisible material of the *stimulus* from the outside object has been absorbed by the Will and has gone into the making of the impression.

When we try to recall a thing we begin with a certain vague feeling—a sort of clue rhythm. This becomes clarified into a recollection later on and we remember it. These impressions are the seeds of powerful passions and continue in the form of likes, dislikes, desires, cravings and the like. They are also the organisers of embodied life, and will continue to produce their 'crop', time and again so long as they are in existence. It is now clear that we have two alternatives before us — to remain subject to internal agitations and excitement and to embodied life which is ever faced with death, misfortune, ill-health and the like; or to acquire immortality and that purity of soul-nature which, means deification and the life of blessedness and bliss. But does it not seem impossible to think of Immortality? It's incredible but nonetheless true! Immortality is actually within our grasp, nay, we are actually immortal by nature. It is the body that is the cause of the trouble. The soul's love of it has thrown the Will into perpetual excitement, and its agitations are renewed from moment to moment, St. Paul simply voices the Jaina belief when he says that flesh is the enemy of the soul, and that immortality can only, be attained by the casting aside of this corruptible and corrupting source of misery and death.

How to be rid of the body is, then, the one problem of life. The body can only be got rid of if we can escape from matter which is ceaselessly pouring into our being. As I have said before, it comes in through the doorways of the senses in the form of sensory excitation, and combines with the soul. If we desire immortality we have to shut out this terrible influx in some way.

Now, observation shows that although the senses are constantly letting matter in, it is Attention which is the real culprit. For if Attention is directed elsewhere the piece of chocolate in the mouth remains unnoticed at the time. This shows that matter has no power by itself to overcome the soul; it is Attention that enables it to do so.

What is Attention? It is the Will at tension, that is in a state of excitement. Attention means interest; we only turn to that which interests us, and ignore all the millions of other things which lie before the eye. When the Will is interested in a thing it is in a state of excitement. When I say you interest me, I only mean that I feel excited by your presence or thought.

Attention deserves to be studied even more closely still. Its action is very significant and fruitful and it plays a very important part in our lives, if you have a piece of sweet in your mouth, but your Attention is absorbed in something else at the time, you remain ignorant of it, When

you turn your Attention to it you become immediately conscious of its presence. As we have already seen, there is a double action of the external *stimulus* in conjunction with Attention. In the perceptive centres it evokes perception, further Inwards, a change of the feeling tone. Of these the change produced in the feeling-tone is the important thing for us to know at present. The external *stimulus* is the cause of it. It has now become absorbed into the soul's disposition. This is the chemical effect of the action of Attention. It causes fusion between spirit and matter and changes the disposition of the soul.

This is the most unfortunate part of the transaction. For this fusion introduces the enemy "matter" into the citadel of the soul, and its consequences are terrible, as I have already stated. The Will is ever in a state of excitement because of its love for the body, wanting to feed it well, clothe it well, and soon. This means that undesirable matter is continually pouring into the soul, and by combining with it under the heat of passion and emotion (which are intenser forms of desire and excitement) perpetuating its misery. In short, Attention is a melting pot in which spirit and matter are melted together and fused into a compound.

This analysis just gives us the key to the Treasurehouse of Immortality, If we curb our desires and control our wants we shall be able to escape from the power of matter and the flesh, to put it briefly, flesh is the enemy of the soul; it is the offspring of matter: matter combines with the soul through Attention; and Attention is the Will or Soul itself, seeking gratification of the senses from the objects in the outside world. In a word, Attention is harmful turned outward; beneficial when directed inward to the soul itself. This is the law. He who will free his soul from the clutches of matter must withdraw his Attention from running after the senses and make it subside within itself in Self-contemplation.

The Path, then, consists in becoming desireless. For to be rid of desire is to be rid of excitement; and to be rid of excitement is to be rid of matter. Obviously, it is not so easy as it sounds. Only highly advanced saints are able to control their desires. Saints, however, do not drop from the sky. They rise from the ranks of the laity. Hearing this in mind, the Path has been divided into two sections, preliminary and advanced. The preliminary leads to sainthood; the advanced to Immortality. Ordinary laymen traverse the first; saints the second.

The principle in operation in the two sections is throughout one and the same, that is detachment of Attention from the physical body and its appetites and needs. This comes quite easily to the advanced saint. He turns his Attention on to his soul, and becomes absorbed in the

enjoyment of contemplation and realization of its inherent Bliss. His reward is nothing less than IMMORTALITY and all its divine companion qualities and attributes, and so the saints gain cannot be estimated and valued in material terms where a peaceful end in the grave is the most that man can look forward to in life.

It must, however, be understood that though the body is the only real enemy of the soul, it is also the only instrument for its own annihilation. It has to be preserved and cared for, for that reason, the householder marries and settles down to a life of useful civic activity, and is required to take his proper share in the advancement of civilization and the defence and protection of his country and culture. The saint has only one ideal before his mind. He does not interest himself in anything other than pure Self-contemplation. If he does not attain his end in one life, he does so in the next, or perhaps a little later. The point to remember is this that the merit of Faith, Knowledge and Conduct is not lost by the intervention of death and accompanies the soul in its future incarnations.

I shall now explain how penance and confession are effective in wiping out sin. It is well known that a sinful act leaves a stain on the heart which has to be wiped out before a slate of purity can be reached. We have already seen how a subtle invisible material influx accompanies the activity of the senses, and how an impression is the result of the fusion of this material with the soul substance through the intervention of Attention. This impression is the stain that results from sinful action. It forms a sort of filmy coating on the soul, blinding and corrupting it in various ways. This fusion of soul and matter is itself the outcome of Will's excitement. It is only because a man is excited and uncontrollably moved, for the time, for the acquisition of a thing that he commits an act of sin. Suppose a person steals someone's watch. His will has led him to the act, and probably in defiance of the voice of his Intellect. A filthy stain on his heart is the result of the act. It is filthy because the act is highly selfish, and the fusion of spirit and matter is, therefore, dense and close and black. If the act were of the less selfish kind, that is, a virtuous one, the resulting fusion would be less dense and would not be black. The rule as to this may be stated shortly thus; the greater the excitement, in other words, the more selfish an act, the denser and blacker the stain and, conversely, the less selfish the act, the lesser the excitement, and looser and lighter the stain.

Now let us suppose that the stealer of the watch regrets what he has done, and restores it to its owner, and confesses his sin. This shows that he is now able to control and subjugate

his evil impulse, that is to say, the excitement of his will which was the impelling force. The stain will now naturally be loosened or wiped out, according to the depth of his feeling of disgust for what he has done. In cases where evil habits have to be broken up, penance is required to supplement and re-enforce confession. The object is to remove the stain from the heart. This cannot be done without sincere repentance and regret and penance, where necessary.

I must now tell you what the Jainas understand by sin. To us it is every act and thought and wish which obstructs us in the realization of our divinity, which keeps us deprived of our Immortality and of the Infinity of perception and Knowledge and Bliss which appertain to our being. This covers every action of men in the world, including what are termed good deeds, for death overtakes and devours also the doers of them all, without exception. The wages of sin is death, according to the Bible also. Now since the obtainment of Immortality is our aim, one day we shall have to avoid them all. They all leave a stain on the soul, and introduce matter into its divine framework. But this does not mean that men will become devoid of virtue. For action is of three kinds: evil, virtuous and deifying. A man first of all gives up evil action, then the doing of good, and lastly applies himself to living his life wholly and solely within his Divine Soul. He does not then act in the world of men, but all the time within the inner world of the soul, in the Kingdom of Heaven, to use a Biblical expression. He then does neither good nor evil but his example cheers and encourages all those who are afflicted and distressed and broken hearted.

I think this is all that I have to say to you to-day. Before resuming my seat, however, I must say a word more about the practical value of the Jaina Doctrine. It may be that it strikes you as being too abstruse and a difficult thing to be practised by the average man in the world. We, Jainas, have never found it to be so, and do not find it irksome even to-day. It is merely a question of ideals. There is, however, no man who will not give his all to be allowed to live when faced with the certainty of death.

Unfortunately, it is generally too late then. We commend a study of the problem of life in the first instance. Thereafter a man may do as much active work as he finds himself ready and able to do. Belief once secured will not let him wander away from the Path. Its acquisition means that half the battle is already won. For belief is the builder of character and life both — I should say also of destiny. It is the unfailing foundation of Right Conduct, and is itself founded on Right Knowledge.

It must also be stated that the Jaina Doctrine will bring peace and contentment to the greedy quarrelsome world which is threatened with calamitous wars every day. It aims at simple living and high thinking. It will make men contented and just, so that they will not be casting longing eyes at what does not belong to them, nor unjustly keeping back what they have of others in their possession.

A LECTURE DELIVERED BEFORE THE ENGLISH CLUB AT ALASSIO (ITALY) IN JANUARY 1939 BY
LATE SHRI CHAMPAT RAI JAIN JI.

THE ORGANISING FORCES OF THE BODY

There is a striking correspondence between our impulses and the capacities of the organism to gratify them. The grasping hand is intended to gratify the impulse that would seize its object, the feet, to enable the individual to approach an object of desire or escape from an enemy; the stomach is to receive and digest the nourishment taken.

Why this correspondence? Whence this correspondence, if the organizing forces are not the individual impulses themselves?

The impulses survive; they cannot be wiped out with death; for they are rooted in the being of the soul which is immortal. They are active longings, and not mere inert rubbish. They must be doing something when the embryo is in the process of development in the mother's womb. But what else can they be doing there except shaping the bodily limbs and organs by their agitation and vibrations?

It is obvious that some force or forces must be there in operation at the time in the mother's womb. It is also obvious now that the soul itself is present — must be present — in the womb when the organism is being built up. The soul is not a quiescent, un-moving idle substance; it is in association with matter, and in a constant state of agitation under the influence of matter. Would it not be silly and senseless, then, to say that such a soul takes no part whatsoever in the process of organising its own body? There is nothing that is so intimately associated with the body as the soul that inhabits it. The connection is so intimate that the soul cannot even turn a hair's breadth in the body. Why should not, then, the formation of the body be influenced materially by the presence and the activities of the soul? Engaged during life in seeking gratification with their specific objects, the soul's impulses would now, that the outer body is discarded off for a time, operate directly on the material of which the bodily organs and limbs are made, and assist in moulding it into suitable forms. We shall thus have to trace all bodily modifications to the individual will itself in the first instance, because it is the repository of its impulses and character!

The body that is made has but two things in common with the past life of its immortal owner. One of them is the soul that is embodied in it, and the other is the bundle of impulses that it (the soul) has brought with itself, in the form of will. The old nervous associations and all

else that pertained to the previous life is now gone for good. It may not even have a central mental equipment if the modified impulses which it has brought over from the past do not admit of its being made. The things that it could recall readily then cannot now be recalled owing to the loss of the central organ of the mind. Even in cases where the central organ of the mind has been formed afresh old memories cannot be revived for the want of corresponding nervous mechanisms to connect up the impulse with the centres of perception. The impulses in the will would themselves 'dry up,' so to speak, in such cases for the lack of stimulation from the objective world. In short, the difficulty of reviving old obliterated impulses that have lapsed into quiescence for the want of stimulating excitation from the outside world would be insurmountable, except when they are deeply stirred up from an external cause, to rouse up consciousness. Such occasions might be furnished by the 'sight' of some object which used to stir up powerful emotions in the soul. For the disappearance of the nervous mechanisms of recollection does not mean the elimination of knowledge and the perceptive faculty from the soul. The disappearance of the old operating board simply prevents the soul from rousing up old memories in the perceptive centres. The buttons and the switches have to be re-established once more, by actual perception; but knowledge is there, and has not to be created afresh.

The knowledge of the past lives is also obtained when the knowledge-obstructing cover (*jñānavarāṇi*) is thinned or destroyed by or as the result of the asceticism of saints.

In other cases, however, the recollection of the past is not possible for a reincarnated soul.

The reason for the disappearance of the central organ of the mind is to be found in the kind of life the individual might have lived. It would seem that the acquisition of the central organ of the mind is an indication of the yoke of slavery to the senses having been thrown off to a certain extent by the soul. For the lower animals (those endowed with one, or two, or three or four senses and some of the five-sensed species as well) who do not possess the central mental equipment are doomed to live in abject slavery to the senses. They cannot pause, deliberate and think, and cannot learn wisdom by experience. They cannot resist the appeal to their senses, and possess no memory. Again and again they will swallow the bait, in succession, without taking the warning'. Those, on the other hand, who have evolved out the central organ of the mind, possess the ability to withstand the temptation. They can restrain themselves and wait; they recollect previous experiences and are guided by their recollections. The difference

between the two types, in short, consists in the inability of the one and the ability of the other to withstand the appeal to the senses. In other words, the impulses are overpowering in the one case, but curb-able in the other. Now, since the impulses are carried over by the soul from one life to another, those who possess the power to curb them must have learnt to do so in their previous life. They must have disciplined themselves that way. Those who do not keep their appetites under control now, and who have become slaves to their passions and desires must, therefore, be prepared to lose the organ of thought in their next life. They live their life in the senses, and in the senses they will wake up in the next one. They do not live the life of the 'mind,' and the mind (i.e ., the central organ of thought) will not be needed, and, consequently, formed by them in their next incarnation.

The soul is tied to the levers of movement in the central organ of the mind; but there is no direct connection between these and the buttons and switches of the sensory board. In the lower centres only is the sensation linked with motion. On the highest level of consciousness the mind enjoys the power of choice, of substituting one kind of action for another, even of inhibiting action itself. Direct connection between sensation and action is therefore lacking in the central region of the mind. But if one lead the life of a brute or abandon oneself completely to a sensualist's life, then a direct connection will soon be established between sensation and action, and the freedom of choice gone. The higher centres will both be atrophied for want of use and coarsened by the establishment of the direct connection between sensation and action. No one should expect that an organ of thought would be organized in the soul's new body after death under the circumstances. Such a being will fall back into the animal kingdom. There is another type of souls that do employ the organ of thought, but only to cause distress and pain to others.

They devise newer methods of harassing others, and delight in their work. They will naturally develop the central organ in their next reincarnation; but their impulses will be the most violent and their souls will be clogged with much matter. These are the people who are destined for the regions of suffering and pain — hell-life, as it is termed, which is, however, terminable, luckily.

Those whose impulses are not allowed to run away with their wits will be reborn among men, and those who endeavour to eradicate them systematically, by means of self-denying austerities, will go to happier surroundings— heavens as they are called — which alas! are also

terminable like bells. *Nirvana*, the happy home from which no one ever returns, or cares to return, is attained when the impulses are destroyed altogether. Then no longings are left in the soul, and knowledge is freed from the agitations of the will once for all and ever!

The two rules that govern the coming together of spirit and matter, these are: —

(i) the quantity of matter pouring into the soul depends on the functioning of the mind, speech and the body, through which we try to carry out our individual purposes,

and

(ii) the degree of adhesiveness with which matter sticks to the soul is determined by the nature of the individual passions and desires, the worst effect following on the most intense agitations of the impulses.

When the impulses are not fed and are resolutely turned down, they begin to die down which means that the adhesiveness of matter in the constitution then begins to lessen and may be destroyed altogether. In this way they can be rooted out speedily, by self-control.

Where self-control is not exerted there is a constant readjustment of the material basis of the impulses going on from moment to moment. Existing matter is being consumed in the shape of the constant internal agitations, and new matter is coming in from the outside.

From this point of view, the soul is like a tank full of water from which old water is constantly departing by evaporation, and into which fresh influx is pouring in through its feeder channels. If we desire to see the inner tank dry, we should stop the pouring in of fresh water, by shutting up its feeders, and assist in the evaporation of the existing- water by lighting a fire (self-denying renunciation) under it!

The difference between the less active and therefore generally ineffective impulses and those that are more active is in regard to the amount of energy with which they may be vibrating, a greater outlay of force being involved in those of the latter type. The more active impulses are constantly seeking gratification with the objects, and imbibing and absorbing additional matter, which again goes to increase their vehemence, thus establishing a sort of vicious circle — craving, gratification, increased craving! In the absence of the object they seek imaginary gratification from recollected sensations, absorbing fresh matter from the material of the sensory system itself. When self-control is acquired and the mind is able to resist their

cravings, no further influx takes place, and the existing matter is soon exhausted, destroying the impulses themselves.

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